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The Outlook of Missions

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VOLUME XXIV

OCTOBER, 1932

NUMBER 10

HOME MISSION DAY

Sunday, November 13, 1932



1932 CONFIRMATION CLASS, FIRST MAGYAR REFORMED CHURCH, DAYTON, OHIO,
REV. JOHN AZARY, PASTOR

This class was held in connection with the Vacation Bible School.

The Home Mission Day Offering

REV. WM. F. DELONG, D.D., Supt. Church Building Department

WHO is the beneficiary for the 1932 Home Mission Day Offering? The writer has been asked this question by a number of people. The answer must be made in the plural because this year there are beneficiaries. Heretofore the offering was usually given to a Mission congregation to assist them in their building program. The offering this year will go to help to pay the Missionaries' salaries long past due. The money will be used, not to buy stone and mortar, but bread and butter to sustain the lives of those who are giving themselves to the preaching of the gospel of life.

About 250 pastors together with their families are dependent upon the Board of Home Missions for a part of their salaries. Many have not received a check for six months. In spite of this they are not complaining. A finer spirit cannot be manifested by any Christians. Many of them have made and are making a real sacrifice such as few people are making today. These Missionaries are rendering a real service to the Church and the Kingdom.

Service and sacrifice are two great words connected with the Christian religion. Our Lord came to serve. "I came not to be ministered unto but to minister and to give my life a ransom for fice. We all believe in service and sacrifice, especially when it affects the other fellow. Service has been a great word with us for the past decade. We see and hear it everywhere. We all expect service. I doubt whether the word sacrifice has been as popular. Perhaps many of us do not know the real meaning of that word. Perhaps we were never challenged to make a real sacrifice.

For the past three years we have been passing through a depression. Everybody is affected by it more or less, and yet there may be a class who have not been compelled to make any sacrifice. With some the depression may be more a state of mind than a real fact.

The 250 Missionaries have served and are sacrificing. There is a point, however, when service can no longer be rendered when the sacrifice becomes too severe.

We challenge the membership of the Reformed Church to come to the rescue on Home Mission Day with a generous offering in order that these Missionaries may render a larger service not only to the Reformed Church but to the Kingdom.

In our large centers of population we had our welfare drives and will likely have them again. We give so that the other fellow may have food and shelter. Home Mission Day is not a welfare drive but we do ask for an offering to give food and shelter to our Home Missionaries.

I know that hundreds of congregations have difficulty in raising their own budgets. Notwithstanding this fact, who is not willing to share with his brother? Are there not hundreds of members in the Reformed Church today who can spare a quarter, fifty cents, a dollar or a five spot to aid in the payment of these unpaid salaries? We present the members of the Reformed Church with the challenge to lay an offering of \$85,000 on the altar on Home Mission Day and thus bring joy and comfort to our representatives in the Home Mission field.

IN TIME OF NEED

is the Title of the Home Mission Day Service

For November 13th, 1932

An Appeal for Help from the Church to Pay the
Overdue Salaries of Our Home Missionaries

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

They shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am He that comforteth you.

—Isaiah 51:11-12

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy.

—ADDISON.

What we need today are not new facts but a new insight made transparent with the person of Jesus.

—ELDEN H. MILLS.

There need be no fear in the heart of the man who is firmly held in the strengthening grasp of the hand of Christ.

—DANIEL LAMONT.

No more shall Mammon play with pawns of toiling men,

No more shall blood be spilled that Greed may count its gain.

Let patience be our power and sympathy our court,

With love our only law and faith our only fort.

—THOMAS CURTIS CLARK.

“The fundamental relations of life, the fundamental duties and the fundamental joys are not complicated. They are very simple, and in the attainment of simplicity there is satisfaction.”

Just so is the heart of God grieved when we turn away from Him and show our lack of confidence by refusing to take advantage of the promises He has made us of His divine power and protection.

—FATHER TYTHERIDGE.

It is the little things that make all the difference in our lives. The trouble with most people is they want a beautiful facade and are not concerned with what is behind it.

—JOSEPH B. BERNADIN.

Good will—the good will of God—means His protecting oversight. It is the outgoing of God’s very heart to His people, the source of His every gift.

—J. STUART HOLDEN.

Understood and believed, Jesus’ teaching has the power to outlaw war and make men ashamed of selfishness and strife.

—HERBERT ALDEN YOUTZ.

“The world has both a conscience and a heart. It is not all intellect and calculation.”

“His purposes will ripen fast,

Unfolding every hour;

The bud may have a bitter taste,

But sweet will be the flower.”

Fellowship with Christ never worries; is never a drain upon one’s strength, but tends always to vitalize the soul.

—F. H. WENTWORTH.

We must be world Christians or no true Christians at all. No lesser Gospel than that of the Son of Man will be adequate for parish or province.

—CORNELIUS H. PATTON.

“Behind the dim unknown

Standeth God within the shadow,

Keeping watch above His own.”

“It is of more than passing interest to note that it was when Job prayed for his friends that the Lord turned his captivity, and not when they prayed for him.”

Alas! for him who never sees,

The stars shine through his cypress trees.

—J. G. WHITTIER.

The Prayer

OUR Father in Heaven, we pray that Thou wilt fashion anew the body of our humiliation that it may be conformed to the body of His glory. Amen.

The Outlook

VOLUME XXIV

NUMBER 10

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of Missions

OUR MOTTO: *The Church a Missionary Society—Every Christian a Life Member*

Home Mission Day

FOR many years in accordance with the action of the General Synod, the second Sunday in November has been set apart as Home Mission Day. A special program has been prepared for use in congregations and Sunday-schools with a view of bringing the salient features of the Home Mission enterprise to the attention of the members of the Reformed Church. Too many of our people remain uninformed of this highly important work of the Church. When proper information is lacking, interest in the cause often dies down. The regular program of the average congregation makes scarcely any provision for the consideration of the general work of the Church. Pastors and people are so absorbed in their own local affairs that they are prone to overlook or neglect the great work that lies beyond their immediate realm, yet of which they form a very vital part.

The cultivation of the Missionary spirit in a congregation is a part of the educational program of a Church. It must start with the children in the Sunday-school and be carried up through all the different grades, through the catechetical class, and be stressed from the pulpit and even in the pastoral work in the homes of the people. The first essential in having a congregation possessed of a Missionary spirit is that the pastor himself be alive and awake to the Missionary program of the denomination. Unless this is the case the people themselves will not show any interest in the cause. If a minister says that his people are not interested in Missions it is almost certain that he himself has not manifested the interest that he should, for there is nothing so contagious as the spirit of the minister among his people. Like priest, like people. Consequently every minister should welcome

this special day and make full use of the material that is furnished in order to enlarge the vision of his people in this great enterprise of Home Missions. The program which is furnished by the Board of Home Missions does not need to be slavishly followed, but it may be used as a basis to build a program that will fit local conditions. It is far more important that the day be devoted to the consideration of the cause, that the people get the benefit of the information, than that a stereotyped form of service be followed. Therefore, the service which the Board furnishes is only suggestive in its purpose and is capable of adaptation to local conditions.

When this special day was first set apart for this purpose, it had the Sunday-school principally in mind. It was taken for granted that the pastor would keep the members of his congregation informed on this subject at stated times from the pulpit, and it was felt that the children in the Sunday-school had no such opportunity to learn about Home Missions and had no direct challenge presented to them to make an offering for this cause. Home Mission Day was thus inaugurated primarily for the sake of the children. But pastors and consistories began to feel that the entire congregation should share in the privileges of the day, and therefore in many places the day is observed not only in the Sunday-school but also in the regular services of the sanctuary. Some arrange for a joint service with the Sunday-school and the congregation uniting. The manner of observing the day can well be left to local pastors and officers, only so that the day is properly observed and the cause of Home Missions be magnified.

CHARLES E. SCHAEFFER.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

250 Home Missionaries in Need of Help

IN connection with Home Mission Day it has been customary in years past to designate some particular Mission as the beneficiary of the special offerings on that day. In this way a number of our Missions have received substantial help in their building program. A number of fine church buildings were made possible by this plan. But this year, on the second Sunday of November, the Board of Home Missions presents another appeal. The offerings this year are to be used to *pay the back salaries which the Board owes to its Missionaries.*

For more than twenty years prior to October, 1930, the appropriations to the Missionaries were paid promptly on the first of each month. Whenever the Church at large failed to supply the amount needed, the Board went to bank and borrowed the money and paid interest on the same. It did so because it felt confident that the Church at large wanted the Missionaries' salaries to be paid regularly, and also because the Board had absolute confidence that the members of the Reformed Church would eventually furnish the money not only to carry forward the work but also to pay off whatever sums had been borrowed. This doubtless would have been done had it not been for the depression which befell the country in the Fall of 1929 and from which we have not as yet fully escaped.

When this sudden economic disaster occurred the Board found a serious shrinkage in its receipts. Believing that this would be only of brief duration, the Board borrowed some more money, until the financial crash came when some banks closed down and others refused further credit. The Board then found itself unable to pay the Missionaries as promptly as had been its custom. Gradually the burden of the failure of the Church at large to supply the necessary funds was being shifted upon the Missionaries. None

of these workers in the Home Mission field had ever been receiving anything like an adequate salary; they had nothing in reserve. Consequently the hardship which befell them was indeed pitiable and pathetic. Two hundred and fifty ministers and their families in the Reformed Church were affected by this situation. Then appeals from these workers on the field began to pour in to the offices of the Board—but the Board was powerless. It could not pay what the Church at large did not supply. The Board made appeals to the Church to come to the rescue. It asked individuals to give the amount of a month's salary for a Missionary; it launched the Emergency Fund Campaign; it resorted to a drastic reduction in salaries from the General Secretary to the remotest Missionary—and yet it could not catch up with the payments of its salaries to the Missionaries.

Six months' salary is due these workers!

How they get along is a mystery. They send in strong pleas, but not a word of complaint. Some had to borrow from friends, some had to forego their insurance, some lost even their furniture, and amid it all the Board was helpless. The Board could not discharge these Missionaries because every call to a Missionary is confirmed by a Classis, and the Board as well as the Mission has contracted for the salary of the Missionary. All this back salary, therefore, is owing to the Missionaries and must be paid.

Now, the Board appeals to the men, women and children of the Reformed Church to lay down upon the altar on Home Mission Day an offering that will make it possible to pay the salaries of our Missionaries up to date. There are about 1,700 congregations in the Reformed Church. If each of these congregations would average a contribution of \$50, there would be a total of \$85,000, which would pay every Missionary to

date, and there would be unspeakable relief and joy in every Missionary home. Some congregations can give far more than \$50. Some individuals can give that. If we make this a united effort on Home Mission Day we may surprise ourselves

at what we can do. The appeal is so urgent, the need is so great, the call is so persistent that none who loves the Reformed Church and cares for its faithful and beloved Missionaries can turn a deaf ear or refuse to help.

Notes

ON Wednesday evening, September 7th, the members of the First Reformed Church of Los Angeles, California, extended to Dr. and Mrs. Evemeyer a reception-dinner, in recognition of the installation of Dr. Evemeyer as their pastor and of the recent honor conferred upon him by his alma mater, Heidelberg College. While Dr. Evemeyer was installed as pastor on May 1st, 1932, it was merely a formality, for during his six years as stated supply he had been their pastor in every respect. Dr. Evemeyer continues to represent the Board of Home Missions as Superintendent of the Department of the Pacific Coast, but without salary from the Board.

* * *

A very successful Summer Church School was conducted in the Japanese Reformed Church of San Francisco, California, with an enrollment of 111 scholars and 20 leaders. The program included Bible study, songs, stories, cooking, sewing, handcraft, Doyo, games, dramatizations, picnics, fishing contests, Bible tests, etc. The average attendance was 95. The Vacation Japanese Language School was also conducted with 40 pupils who are

studying the Japanese language. The Japanese Reformed Church has also taken over Troop 12 of the Boy Scouts, and Rev. Y. Saito, who is the Director of Religious Education for the Church, has become the chaplain and chairman of the troop. At present there are 32 members and they meet every Friday night in the Community House.

* * *

Rev. J. Wallace Neville, pastor of Grace Mission, Buffalo, N. Y., states that "as goes September, so goes the year," so September was set apart for emphasis on rallying every organization, society and class. He states: "Leaders and members must put the real spirit into the rally. Nothing will happen without evidence of brains and energy. The work of the Kingdom should be the first interest and pride of the disciples of the Master." Mr. Neville publishes a "Parish Letter" each month which is packed full of interesting material.

* * *

From the monthly reports which come to the office of the General Secretary from the Missionaries we find that very many of these Missionaries have not taken any vacation this summer, but have been holding the regular services themselves all the summer, thus saving the congregations from paying supply preachers. Of course, the majority of them were unable to take vacations because of the irregularity with which they have been receiving their salaries, both from the Board and from the congregations.

* * *

In Grace Mission, Sioux City, Iowa, seven persons have completed the Leadership Training Course upon the Life of Christ. This is the second course which has been conducted by the local church during the past year, with a total of 15



TROOP 12, BOY SCOUTS, JAPANESE REFORMED CHURCH, SAN FRANCISCO, IN CAMP AT RUSSIAN RIVER

credits being awarded. The church attendance has been well above the average for the summer months. The church is taking an active part in the affairs of the community. The pastor, Rev. L. Harrison Ludwig, is President of the Ministerial Association of the city. Mrs. L. Harrison Ludwig is Secretary of the Federation of Protestant Church Women and also Chairman of the Committee which is arranging for the Annual School of Missions in Sioux City. Mrs. M. E. Graber is presiding at one of the sessions of the School and two other women from the congregation are serving on Committees connected with the Federation. The Reading Course is very popular among the women and girls of the Woman's Missionary Society and the Girls' Missionary Guild.

* * *

The community in which the Second Church, Lexington, N. C., is located finds itself in a very discouraging condition. The Nekomis Cotton Mills closed quite a while ago, and the other manufacturing plant is almost completely closed down. The need for added recreation and relief is being met in co-operation with the

city. Of course, it is needless to say that the amounts given by the manufacturing enterprises towards the work of the Mission have long since been discontinued, leaving the jobless to shoulder the immense responsibility of the building and loan and interest, along with the local and benevolent financing. The people are responding nobly. The average attendance in Sunday-school for the second quarter was 516, a bit better than any other quarter in the history of the Mission. Church attendance has been correspondingly good. A number have been added to the Church, but with so many leaving to seek an existence some other place, it is likely that a great loss will be suffered. The pastor, Rev. Odell Leonard, is doing a remarkable piece of work in this cotton mill district in the Southland.

* * *

A picture is shown of the Confirmation Class of the Hungarian Reformed Church at Morgantown, West Virginia. This is only one of three classes confirmed by the traveling Missionary, Rev. Stephen Borsos, in his field, which covers a large area among the mining towns of that section. The Morgantown congregation cele-



CONFIRMATION CLASS, HUNGARIAN REFORMED CHURCH, MORGANTOWN, W. VA.,
REV. STEPHEN BORSOS, TRAVELING MISSIONARY IN CHARGE

brated its tenth anniversary on October 1st. The pastor reports that the depression seems to be strengthening the congregation, inasmuch as twice as many people come to the services as before, in spite of the fact that many of them have to come a long distance. This Mission field is in the heart of the coal-mining section, where there have been much suffering and deprivation, due to unemployment.

* * *

Miss Elizabeth Kish, the Deaconess in the Hungarian Mission at Columbus, Ohio, of which Dr. Alex. Csutoros is the pastor, reports that a hundred children were enrolled in the Summer School. A Girls' Missionary Guild has been organized under the leadership of Miss Kish,

who is a graduate of Tennent College, Philadelphia (formerly the Philadelphia Training School for Christian Workers).

* * *

The Twenty-fifth Anniversary of the Hungarian Mission at East Chicago, Ind., of which the Rev. Daniel Bodor is the pastor, and Miss Rose Toth, the Deaconess, was observed on Sunday, September 11th. The sermon in Hungarian was preached by a former pastor, the Rev. Alex. Ludman, of Bridgeport, Conn., and the sermon in English by the Rev. Charles E. Schaeffer, D.D., General Secretary of the Board of Home Missions. A very large audience was present, which completely overflowed the building. This congregation expects to go to self-support December 31st, 1932.

The Vacation of a Missionary

"OH, I almost forgot to tell you about my vacation. Instead of going to the seashore, I took to the woods. A number of the men of my congregation and I spent several days in the mountains hunting blackberries and huckleberries and later on we went for elderberries. Then we went for wood. Some 15 men went at different times and cleared a woodland of the dead timber. So far we have secured about 65 tons of wood. It cost me about \$60. I don't know how I am ever going to get my money back, but if I don't get it back I have this 5484 SLEVIN 31165 Outlook ELEVEN consolation—that through that wood no less than 96 men, women and children will have comfortable homes this winter when the wolf howls around the corner.

"Well, we had a lovely time. We left here at 7.30 A. M., usually in three automobiles, and arrived at the place at about 8.15. We parked our cars in a triangle out into the side of the road in the underbrush, which we cleared away. We had our morning devotions under the trees. Read a Scripture passage and had prayer together. Then we set to work, felling the trees and dragging them to the road for loading. At noontime we gathered again at headquarters, had prayers and then lunch. Well, those fellows

worked like beavers. They all have some wood in their cellars. They can saw and split it during their spare time, and we have a 'Community pile' of some 20 tons for those 'stay-at-homes' to cut if the spirit or the cold moves them.

"I expect to organize a band of 'potato-pickers' and take them out into the country and pick potatoes for 'the winter potatoes.' The farmer will pay them in potatoes instead of cash.

"An orchardist offered to 'give me a ring' when he gets caught with peaches on his hands which he cannot market. Last year he dumped over a carload, but this year he will tell me and I will fetch a truck load and distribute them amongst my parishioners in the community.

"Do you think I am going to resign a job like that? You will have another guess coming. Seventeen years ago I was at ——— and had 11 messes of sauerkraut in one week. I will not starve here, either. 'Beware of the dog.' We now have a woodpile, a good axe and a buck and saw, so if those Home Mission Secretaries come around—won't we introduce them to the wood-pile and grin. See if they can split a pile for a meal? If you are looking for exercise come to see me and bring your appetite along and have some fun on the wood-pile."

The Oldest Reformed Church in Alberta

THEODORE P. BOLLIGER

IT is called the "Josephsburg" church throughout a large region in Alberta. Forty years ago the earliest German pioneers from Austria began to arrive in Canada. They came from a community known as Josephesberg. (The "berg" became a "burg" when transplanted to Canada.) When a congregation was organized there, it received the name of the old home community. Gradually, the entire district was called by the same name, and finally when the railroad built a new branch line through the community, a new station was built and was called "Josephsburg." Many of these "Josephbergers" had been Reformed from their youth, but when they reached Canada no one had yet heard that there was a Reformed Church in this new world. Some of these immigrants remained in Winnipeg and later became the founders of the Reformed Church there; others pushed three hundred miles farther west and became the founders of our Church at Grenfell, Saskatchewan; still others pushed on another six hundred miles into the neighborhood of Edmonton, Alberta, and became the first Reformed congregation in the new province of Alberta. But nowhere did they hear of a Reformed pastor. In their distress one of the leaders of the group which

had remained in Winnipeg wrote to his former pastor in the old country. He communicated with Rev. Paul Sommerlatte, at that time harbor missionary stationed at New York, and he promptly presented the matter to the German Home Mission Board of the two German Synods in the West and the Northwest. In due time the needs of these Reformed people in Canada became known to the Church in the United States, but no one was ready to go. However, the Lord had been preparing the way.

At that time, an aged minister of the Church was living in Detroit, Mich. He had retired, not because he wanted to but because the congregations believed that when a man was seventy-two years old he could not preach acceptably anymore. Hence, Rev. William Hansen, chafing under this enforced inactivity, seeing that no one else was ready to take up the work in Canada, boldly stepped forward declaring, I will go. He did, and rounded out his career with the twelve most active years of his life. A congregation was organized in Winnipeg, several other congregations were organized in southern Manitoba; and directly Rev. Mr. Hansen was serving seven congregations and preaching points.



JOSEPHSBURG CHURCH, FORT SASKATCHEWAN, ALBERTA, CANADA,
REV. ALBERT WIENBRAUK, PASTOR



LADIES' AID SOCIETY OF THE JOSEPHSBURG CONGREGATION

When the folks who had settled near Fort Saskatchewan in Alberta heard that Winnipeg had received a Reformed minister, they sent frequent and urgent appeals to Rev. Mr. Hansen to come to them also. In June of 1898, he started out. I will give the impressions and experiences of that trip in his own words. "The country through which we traveled was beautiful as paradise; the flowers along the wayside looked as though they had been grown in a conservatory; the trees lifted their crowns so high as though intent upon scraping the clouds; the sun rose at three o'clock in the morning and set after nine in the evening; but the spiritual condition of the people was most distressing." He conducted two services in a schoolhouse on Sunday, and on Monday evening another service was held at the home of his host, who lived in a large sod house. "During the service," Rev. Mr. Hansen says, "a terrible thunderstorm broke loose; it poured all night, so that all the audience had to remain. For me they fixed up a bunk upon the floor. Although the thunders rolled so that the very earth quaked, I slept as calmly as a child in its mother's arms. When I awoke in the morning, I could not arise, for the walls of clay, softened by the downpour, had fallen upon me." Although the people begged for a pastor, three years

elapsed before the German Home Mission Board could find a man who would take up the work at Fort Saskatchewan. Rev. C. F. W. Graeser, the pioneer missionary in Alberta, began his work on April 28, 1901. The people heard with gladness. "They came eight, nine, ten miles;" Rev. Mr. Graeser wrote, "for the fields were untilled and the hearts of men hungered and thirsted." A month later a congregation was organized with thirty families as charter members. In another two months a little chapel 24 by 36 feet in dimension, was ready to be dedicated. Directly there was also a parsonage. The congregation continued to grow, so that after six years it went to self-support. The first modest chapel and parsonage have been replaced by a large church suitably equipped, and a pleasant, commodious home for the parson. Both are built of brick and will answer the needs of the congregation for many years to come.

The congregation numbers about 200 communicants with a large Sunday School and an active Ladies' Aid Society. On a weekday evening an audience which quite filled the church assembled and paid close attention while I spoke to them about "The Missionary and Benevolent Work of the Reformed Church." That is, I think they were attentive and I know they were quiet, and at the close of the

meeting they were still there. But after the first twenty minutes they had faded from my sight; for the heavens were covered with dark clouds and the natural light had failed, and gasoline lamps are often balky things. However, after the sermon, the lower lights began to gleam, the choir could see to sing, and I could greet many of the people. The next day the Ladies' Aid Society met, and at their own request, I addressed them on the subject, "Woman's Work in the Churches Down in the States." This Society has been no small factor in the success of the congregation. It was organized almost as soon as the congregation. At first its ministrations were limited largely to the local congregation, but gradually their activities widened to include some of the work of the denomination. I encouraged

them to plan their work so that they might become a Ladies' Aid and Missionary Society, working for the needs of the entire denomination. I am hoping that this will come to pass.

During the afternoon it rained most of the time, dark clouds covered the skies and my hopes of taking a picture of the entire society seemed shattered. But there was a lull, the good women were willing to pose on the wet grass, a kindly rift in the clouds let through a beam or two, and I snapped away. Here is the result. Rev. Albert Wienbrauk is the successful and able pastor of this Josephsburg congregation, near Ft. Saskatchewan. It has the distinction of being the only self-supporting congregation which the Reformed Church has in Canada.

Grace Church, Buffalo, N. Y.

By REV. JAMES M. MULLAN, D.D.

ON Easter evening, April 6, 1931, Grace Reformed Church of Buffalo, under the care of the Board of Home Missions, dedicated a new Community House and Educational Building. This congregation was enrolled by the Board of Home Missions in 1914 with 15 members, under the pastorate of Rev. Oscar Dorschel, now deceased. In the pastor's first annual report to the Board of Home Missions in 1915 he stated that the Board of Home Missions had made it possible for the congregation to have a building. This was a brick church, consisting of an auditorium and basement, which is still used as the main auditorium of the congregation. Within a year, however, after its erection, the building proved to be too small. At the same time a pipe organ was given to the congregation, and to provide space for the pipe organ and more space in the auditorium a considerable extension of the building was made at a cost of \$3,500, with, however, an outlay of cash of only \$500, due to the fact that the work of construction was for the most part donated by members and friends of the congregation.

No sooner had these improvements been made than it became apparent that this vigorous organization required more

room for its education and social activities if it were to continue its wholesome development and adequately serve the community. To meet the situation temporarily again the members of the church literally, as well as figuratively, took off their coats, rolled up their sleeves and began to dig. The result was a hole in the ground with a frame structure to cover it, which for several years was used to the limit of its capacity for the purpose for which it had been provided.

This strenuous pastorate came to an end in 1918. The work had overtaxed the strength of the frail body of their in-



COMMUNITY HOUSE AND EDUCATIONAL BUILDING, GRACE CHURCH, BUFFALO, N. Y.

defatigable pastor, of whom, with a noble company of members (like pastor, like people), too much cannot be said in praise of their labors in laying the foundations of this now substantial congregation.

Meanwhile, the congregation added additional ground to the property with good foresight, looking to the future expansion of the work, and erected a parsonage adjoining the church building.

Following Mr. Dorschel, Rev. Henry Miller (now pastor of St. Andrew's Reformed Church, Lancaster, Pa.) became the pastor and did noble service, attaching himself to his people by most faithful pastoral service, which, at the time, the congregation needed in order to develop the life of the congregation comparable to the material growth it had experienced. A serious illness made his retirement necessary, from which, in the course of time, he recovered, to continue his splendid work elsewhere.

In this field, after the pastor's disablement and during the vacancy following, a fine demonstration was given of the value of the work. A consecrated and capable deaconess, a social worker, Miss Kathryn Y. Allebach, entered the breach in the structure of this growing work, bravely and resourcefully carried the full pastorate except for those functions which only an ordained minister may perform. She continued for a time after the next pastorate had begun, that of Rev. J. Wallace Neville, who continues to be the very efficient leader of this aggressive congregation.

During Mr. Neville's pastorate the work has continued to grow until at present there is a membership of about 400 and a modern, well-organized Sunday-school of nearly the same number.

The outstanding achievement of the present pastorate to date has been the erection of the Community House and Educational Building with reference to which this sketch began. This is a building of fine architectural features, and at the same time arranged and equipped to carry on a modern program of religious education supplemented by a program of social activities intended to support the whole religious program of the church. A picture of this building appears in the

Home Mission number of *THE OUTLOOK OF MISSIONS* with this article, and a picture of the missionary pastor, his wife and son appears in the Home Mission Day Service. Mrs. Neville takes her place in the organization of the congregation as a member of it and in every way possible gives hearty support to the development of the leadership of the congregation and the activities of all groups within the organization. She consented, at my request, to write concerning the activities of the congregation for which this building was erected and for the service of which to the people it was dedicated. What follows is from Mrs. Neville:

"Grace Community Building, at Buffalo, New York, serves well the purpose for which it was built. For the fine addition to our church, appreciation must be given the members, the Board of Home Missions, friends of the church, as well as to the Community, for all working together have made it possible.

"First of all, it is a church building and is used to its full capacity every Sunday when the Church School convenes. The fine educational facilities are appreciated by the faculty of the Church Vacation Bible School.

"The various organizations of the church use the building not only for meetings but also for suppers, socials and bazaars. This summer, when it rained on the day of our Sunday School picnic, word was broadcast that the picnic would be held in the building instead of the park as planned. The ladies used to good advantage the spectators' gallery for the supper and the auditorium was left free for the recreation committee to carry out the games and races with such satisfaction that the rumor heard was that it was hoped the picnic would be held in the building next year.

"With a large stage, equipped with curtains, scenery and lights, young and old, men and women of the church produce religious pageants, comedies, minstrel shows, musical concerts and operettas. At these social functions the auditorium seats three hundred who, by their patronage, show their good-will toward the work that the church is doing.

"The Community at large uses the building, paying just a nominal rental fee. Through the winter months a basketball tournament is held in the building with a large banquet at the conclusion. A coming event to be given in the Grace Community Building by the Parent-Teachers' Association is a thirty-fifth Anniversary Dinner for the Principal of the Elementary Public School, which stands across from the church, where some of the members of the church have attended and

most of the children of the Sunday School are now going.

"Ideals are not spoiled by having equipment for service. Indeed, there is a place for undisturbed prayer in the ideals of Christ—ideals of love and service, in the light of which the whole work moves forward. In these days of hard times we do work and pray that this venture out into the larger fields of Christian service may be met with success to the satisfaction of all who have had a part."

Observations of the Treasurer

J. S. WISE

IT is most unfortunate that when the Church is challenged at every turn to assume a more militant attitude and fight against the prevailing sins of the day, that all her efforts are dwarfed and hindered by a lack of support. Her roster is larger than ever, but alas, her coffers and pews are empty. Her clarion calls for service are practically unheeded. Entirely too many of her adherents are at ease in Zion. They do not sense the need of spiritual power; neither do they realize that the whole work of the Kingdom is suffering and impeded on account of their own indifference. On the contrary, they say the Church is impotent and lacking in vision, while they remain unwilling to do anything to change it. I dare say every pastor is puzzled over this problem. They are good people. They were once deeply interested in their Church. Why the change? Who is to blame?

For many years the Church in most of our eastern communities was the social and religious center for nearly all of the activities of the young people. That is to say, for those whose parents were religiously inclined. Their homes were known as Christian homes. Such homes were found in every community. Most of these young people grew up in the Church. The boys and girls grew up in the same environment and quite naturally married each other when that interesting time of arrived. These are the ones who are now found among the elderly people in our Churches today. But since their childhood many changes have taken place. Then there was a sharp distinction

between the young people *of the world* and those *of the Church*. Those of the world sang the songs of the world while those of the Church sang the songs of Zion. The one group sought its recreation in the saloon, theatre, card party and so on. The other group found satisfaction in the social atmosphere of the Church.

In this day there is apparently very little difference between these groups. The Churchly and the Worldly are one grand mixture. One stands aghast at what the future may have in store! While the complexities of the present may cause concern among the Church leaders, nevertheless, I have great faith in the young. At heart, I believe they are in many ways superior to the average run of the boys and girls of my day. Then the saloon flourished. It ruined the lives of millions. Its victims were found in many a family. Thank God it is gone and it will be a sad day for Church and State if it is ever permitted to return. Of course, we still have evil in our midst, but we have nothing like the baneful influence of the old-time saloon with which to contend.

Undoubtedly our young people have a great future before them. This mixing up of personalities can be and must be capitalized for good. Here is the opportunity of the Church. She must commandeer the highest type of leadership for the tactful and capable utilization of the potential powers that are dominant in and among our young people. They are eager to go. Give them a chance. If I

were a young pastor I would make that the most important part of my work and I would not allow any influence to divert my attention from it. In my day the Christian Endeavor movement supplied the need. It still flourishes in many congregations. Why can it not be used everywhere? We certainly need a revival among our young people, or we will never save them from the awful and destructive sin of indifference that is now so prevalent.

The world needs another Francis E. Clark. He captured the imagination and the hearts of the young people over fifty years ago. Millions of our Church leaders of today are what they are because of his leadership. Father Endeavor Clark, we affectionately called him. The Church must find another like him. The enthusiasm of youth is as greatly needed now as it was when the C. E. banners were found in nearly every Protestant Church. Who will capture it?

I am a firm believer in Religious Education. But I am also a believer in the enthusiasm of the young. The two must be brought together. Put more enthusiasm into the educational program and, I am sure, many more of our young people will be found in our Churches on Sunday. Enthusiasm begets love and when love for one's Church takes possession of either the old or the young, the problem of Church attendance will be solved.

If our Kingdom efforts, as expressed in Home and Foreign Missions, are to be saved and enlarged, the coming generation must do it. Without the use of the youth of today all the Missionary gains of the nineteenth and the first quarter of the twentieth century will be seriously jeopardized, if not entirely lost, before the present century ends.

Moral: The cure for religious indifference is to be found in the youth of today.

The Social Service Commission

JAMES M. MULLAN, *Executive Secretary*

The Coming of the Kingdom—and How

THERE has been some questioning about the material that appeared in this department of *THE OUTLOOK OF MISSIONS* in September. What was it? Why was it? The space was devoted to certain New Testament passages and a hymn, over a title that was part of a verse taken from the Proverbs. Why it should have seemed a "strange" procedure in view of the fact that the periodical is a church publication isn't apparent. This is how the suggestion came to the writer of these columns:

Recently he was in conversation with a churchwoman about the present distressing social conditions. He expressed zealously his confidence that if we take seriously the social teachings of Christianity we can remedy the situation and can prevent its recurrence. She was skeptical, and seemed to doubt the wisdom of condemning the present order of things and

what the writer thinks is blind leadership. She expressed the prevailing view in the churches: that you can't do much about it—"the poor ye have always with you," and likely we always will have, and so forth. The writer happened to have at hand a small New Testament, modern edition, to which he turned, and opening it at a certain place asked her to read, which she did. The passage she read was from the Epistle of James 5: 1-6. She was so impressed by the timeliness of these words that she said, with considerable emotion, "Well, they do seem to be applicable to our times."

The fact is that Christianity *is* applicable to our times and provides the way out of our troubles. There are two ways in which this is true. In the first place, Christianity provides a way by which we may personally face our critical situations and not be overcome by them. People are

breaking down physically and mentally and, worse still, morally, under dreadful trials. It may be impossible to prevent succumbing if starvation is one's lot, for both mental and moral stability depends a good deal upon physical stamina. But before one reaches such a pass the Christian will not sacrifice his moral integrity and spiritual ideals even though he must suffer deprivations. Otherwise, his religion has been in vain and he but adds to the problem of social recovery.

But Christianity proposes to overcome the world situation not by individual endurance but by social transformation; by making the social order minister to the highest interests of the people, who are infinitely more important than the world and the things of the world. These times should awaken church people to the vast significance of Christianity as the power—the power of God, to reconstruct society in accordance with its principles into something more comparable to the Kingdom of God than anything we now possess.

If this is to be done the first thing needful will be the conversion of churchmen to the Gospel they profess to believe. Our initial difficulty is that so many "Christians" do not believe it is possible to do anything with human nature or human society on a large scale. It is bad enough to hear worldly-minded people, who make no pretense of believing the Gospel of Christ, say those things, but to hear Christian people say them is pathetic and heart-breaking. So many church people appear never to have heard about the doctrine of "conversion," or, if they have, they have never associated it in their thinking with *actually changing* people and society into the likeness of Christ and His Kingdom.

The church leadership is responsible for much of this "heresy." Of course, changes of significance cannot be effected either in human nature or in human society by repeating magical formulas. You can change things, but you can do so only by recognizing that the law of cause and effect is operative everywhere and must be observed in such undertakings. Dean Stanley relates how the Litany came to be produced. It was in the awful days

when Rome was tottering and Europe was in the throes of political and social convulsions. To add to the distress there were droughts and earthquakes, pestilences and famine. When the Bishop was ministering at the altar in the cathedral at Vienna on an Easter eve, an earthquake shook the building and the people rushed out, leaving him alone at the altar. Then it was on that terrible night and in the midst of that awful experience the Bishop formed a resolution to invent a new form of prayer that would draw down the mercy of God in behalf of the helpless people in the grip of the powers of nature—against "the lightning, tempest and earthquake, plague, pestilence and famine."

That Litany remains as a classic production of great religious value, but we know now that isn't the way of deliverance at God's hand from these disasters. No more is it the way of deliverance from depression and unemployment.

We have well-nigh solved the problem of pestilence and famine. That is to say, we know how to prevent pestilence in a large measure, and if it comes now, as it is likely to come to America in these times when we are knowingly violating many of the laws that govern in the realm of health, it will not be due to our lack of knowing how to prevent it. There is absolutely no justification in America for famine: we have solved the problem of scarcity. There can be no famine in America from lack of things we need to eat, or suffering from lack of production of the things we need to wear, or from lack of shelter. We know, and know how to operate, the laws that govern health and sanitation, and in the production of the things we need for our physical well-being. We are abolishing ignorance in the same way. And we can abolish poverty also. We now have the skill to formulate the plans for a Christian social order that will lift society to a new high level of well-being. The "social ideals" of the Church are such proposals, and economists are today well on in making definite plans for their realization in society. "To abolish grinding poverty, to outwit the forces of corruption, actually to prevent preventable diseases, to plan

cities for the comfort and well-being of the citizens, to take away from necessary labor unnecessary hardships and degradation, to prevent social deterioration, to distribute more equitably the rewards of industry—these are not the vague ideals of the sentimentalist: they are specifications of work to be done; they involve problems which specialists are working on.”

We know today what we want to do. We are equal to producing the plans for putting our desires into form. Then what do we lack? We lack the spiritual vitality to insist that those who have the erection of the temple go ahead with the work. That is to say, in a political democracy, we must take the necessary political steps to effect the changes that need to be made in our economic order.

Two very significant proposals have been made within recent months. One was made by The Christian Century, proposing a new political party with an organization and program, but without a party ticket, hoping thereby to force upon either of the old decrepit political parties the acceptance of this program of economic as well as political change. The other is known as The League for a New Political Alignment, of which Prof. John Dewey is the chairman, and Prof. Paul Douglass, of the University of Chicago, is an outstanding and very forceful member. This group has formulated a plan covering four years, prepared by economists, that is offered as something practicable for discussion and further development. These two proposals are not far apart and doubtless there are others. At all events it is manifest that the procedure for working out a better social order is becoming clear, and the old “you can’t do anything” attitude is being discredited. We can do something and we can do the things necessary for realizing what we all seek.

If The Christian Century’s proposal would be accepted by the Churches it would make possible the consolidation of our strength without the risk of being charged with “partisan politics” of which we seem terribly afraid in the Churches. But there is no use longer to preach and

pray and sing about the Kingdom of God unless we are prepared to work out the specifications for it and support the ways and means whereby they can be realized.

If we are going to get anywhere we must be willing to strip ourselves of all political prejudices and refuse any longer to be made the dupes of designing politicians whose only interest is the success of their party organizations—not for the welfare of the people, but for the exploitation of the people for their own and their patrons’ selfish profits.

There is another weakness of the Christian Church that must be overcome if we are to accomplish our purpose. We have lost the God of Jesus and the prophets. They had a dynamic God: ours is a static God. Theirs was a creative, working God. Jesus said, “My Father worketh hitherto and I work.” Our God sits in the heavens and doesn’t as much as “laugh” as the Psalmist said his God did. That would be too much exertion for Him. And the reason for this is that we have been banishing Him by the plans and purposes of those who have controlled the course of events to which we have previously given our consent. They have led us to believe theologically that our God is just like the Big Men who are running (and ruining) things, whose philosophies have taught us that there is a “hard-boiled” element in His make-up in accordance with which there must be such terrible things as depressions and periods of unemployment with their degrading results and damnable effects upon human life and institutions. All of which is a libel upon the God of Jesus. He is a *good* God. When some one called Jesus *good*, He disclaimed the ascription and said, there is only one Good, and that is God. How good God is if His goodness goes so far out beyond the goodness of Jesus! Our noblest dreams for this world are incomparable to the purpose of God for this world, in terms of the Kingdom of God, as Jesus taught. Nothing is too good for God’s children. It is not any lack of interest on God’s part that has prevented this world from having attained to higher results than it has. It is due solely to our failure to let God use us to accomplish His purpose and to work out His plans.

In God are infinite possibilities for good to men and nations and the whole world, ready to be revealed and to be made manifest as men are ready and willing to undertake to accomplish them. *We* can't—but *God* can make this world His King-

dom, and the nations of the world can be made the commonwealth of God, by His power, if only we provide leadership and "followship" that will dare to do the great things that we all dream should be achieved.

A Japanese Letter in Translation

Akita, Japan, Aug. 18, 1932.

Dear Mr. Nace:

We are still enjoying summer days, but the evenings and mornings have become quite cool. The chirp of insects is reminding us of the approach of Autumn. This always brings us Japanese a feeling of loneliness. This is especially true this Fall as we miss you in our work. We hope you are well, and that your Teddy is on the way to complete recovery from his troubles.

Our "Shinsekai" has passed through trying experiences the past few months. As you know, Rev. Hendricks, of the Disciples Church, has also been obliged to return to America. With his return the contributions of their Missionary Society to our work have practically ceased. We at once realized that we had to do something, so we have moved our headquarters to a house in Narayama in order to save rent.

We regret the necessity of retrenching in this way, but we are hoping to keep the work up as heretofore. We must *continue to carry on* as the work of the past two years is just a foundation for the future. We now have "Shinsei-dan" (New Life Groups) in ten different places untouched heretofore by Christian work or influence. So I am very thankful that through our humble "Shinsekai" we have been able to extend our efforts for the Kingdom to very remote mountain villages.

On the 15th and 16th of August I met with a group of young men at Kiriishi. Some of these young men had come by foot through rain over nine and ten miles of mountain road. We met in a modest building. It had no mats—only a rough board floor. For a table we used one of the wooden sliding doors. At it we sat to eat our radishes and rice cakes (nigiri-

meshi) as well as to discuss the inner longings and problems of these mountain youth. They were very frank and sincere, and have banded themselves together as seekers for truth in the Christian way. Out of their poverty they are going to raise two yen a month (\$1.00) to pay for the rent of a place where they plan to meet regularly with other young men of the countryside. All of these young men, except one, had never heard anything about Jesus Christ until they were reached by our correspondence. Please send me a letter or an article for their inspiration and help.

* * *

The letter goes on and tells about recent floods in Akita and then closes as follows:

"Even though the contributions of the Missions are insufficient at this time we are determined that the 'Shinsekai' shall serve as a tool to save these peasant youth and people, who have been so much neglected in the past, and who are in such great distress at present."

(Signed) HIDEJI AKIMOTO.

* * *

This letter needs little comment as it tells its own story. To understand its meaning and appreciate its spirit it might be said that a little over two years ago the pastors and workers of three denominations at work in Akita Prefecture—the Christian (Disciples of Christ), the Methodist Episcopal, and our own Church of Christ in Japan, met and organized themselves into a "Shinsekai," literally meaning New Life Society, but commonly referred to as Newspaper Evangelism, with the hope of extending their influence and labors to the untouched areas of Akita Prefecture. The writer of the above letter, Mr. Akimoto, has been serving as the society's efficient secretary

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Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

The Lord Is My Shepherd, I Shall Not Want

HOW often have these words fallen from the lips of old and young? They are among the first to be taught by the mother, and the children repeat them frequently in the Sunday School. "*I shall not want.*" To what does the psalmist refer when he makes this bold and unqualified statement? I will let him answer the question by quoting one of his own sayings: "*I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.*" This is the record of his own experience, not when he was a child, dependent for his daily wants upon his parents, but when he was old.

I wonder how these Scriptural truths fit into the life and times of our modern age. Is God the same Father in heaven who still provides for His children, so that they can re-echo the words of the psalmist, "I shall not want"? I believe He is, and that He is the provider, in some way, of the actual needs of all His children. Here is a confirming voice at a later day, heard in the New Testament: "My God shall supply all your needs, according to His riches in Christ Jesus." As a follower of Christ and a child of God, I can claim all these promises, and many more, in full assurance that *I shall not want* in time of need, but that the Lord in His own way will supply me with all things necessary for body and soul.

The Need of the Hour is Prayer

IN this hour of want and woe, we are apt to think and apply every other remedy as a cure than the only one, and that is *Prayer*. "Call upon Me in the day of trouble." "Ask and ye shall receive." "Pray ye therefore the Lord of the harvest." However difficult it may be, it is indispensable to Christian work, that those who are active in it should spend some time every day alone with God. "Prayer is the *Christian's vital breath.*" This is not a practice that may be optional but it is imperative. As the life of the body is sustained by inhaling the pure air of heaven, so the Church, the body of Christ, needs the inhalation of the breath of the Spirit of God.

May this not be the great *weakness* of the Church in our day? Something is lacking, woefully lacking, in the outworking of God's plan of salvation in our generation. We have run the entire gamut of man-made devices to ripen Christians into saints, to draw men into the Church, to

cultivate greater liberality in their hearts for the cause of Missions, and to unite them in a common service to their Lord, but with what results? The vacant pews in our sanctuaries, the indifference to the appeals for local and general needs, the empty treasuries of our Boards, all are indicative of a spiritually languishing host of church members.

What we now need above everything else, is *fellowship with Jesus Christ* in the School of Prayer. Many church members fail to devote some time each day to cultivate the life of prayer. Until this is done there can be no strong spiritual character, no thirst for God, the living God, and no zeal for the extension of Christ's healing reign in the earth.

In our Lord's Prayer we have set forth for us the true elements of Christian worship. There is danger in praying or thinking too much of our own needs, and not enough about God Himself. Let us turn again to the first three petitions of

the Lord's Prayer, and we shall find that they fix our attention on *Our Father, His Kingdom and His will*. After we have fixed our minds and hearts on God as our Father, we shall then be in a mood to pray for the needs of ourselves and of others. No one can be in the presence of the Almighty, in whom we live, and move, and have our being, without a deepening sense of likeness to Him and a desire to serve Him. He will think of others in the world, what the Lord wants him to be, and how we can help Him build His Kingdom.

Let us be much in prayer during these days of an awakened anxiety, as to the

claims of our Lord upon our time, strength and talents for the spread of the Gospel in all lands. You need not only to know the Lord, but also the people whom you wish to help. Prayer and service are bound together. The enriching of the Christian life depends upon its constant fellowship with Christ and its loving help to others.

May Jesus Christ give us of His deep love of peoples of every class and race, and of His desire to seek and save the lost. May we become creative forces in the world, working with the Saviour to establish His truth and beauty in the heart of every child in the world. For Christ's sake. Amen.

China is Unconquerable

THIS is a recent assertion of Pearl S. Buck, whose writings are so popular at the present time. It is most opportune that this versatile author should declare her views when our Mission Study leaders are bending their best energies to spread before the churches the latest and best literature on China. No theme could be more inviting and challenging than China for careful study in the midst of so much confusion and misunderstanding.

Mrs. Buck says: "China is unconquerable. If it does not resist with weapons, then it does with its spirit. It is this resistance which will always continue. The life of China will go on intact." And what is this spirit? "Their great *courage* and *tact*. No matter how trying the circumstances may be, they rarely forget their manners. They take pride in being careful and correct in form, even to those whom they may not like."

Are these not traits that we should emulate and practice in our relations with our families, neighbors and all men? Two of the greatest needs for peaceful living and fruitful working are *courage* and *tact*. In this period of turmoil and invitation, when men's hearts are failing them, and all hope seems gone, the leaders in the Church and the nation should sound the trumpet of hope and cheer. This must be the Christian attitude at all times.

Where doubt and despair occupy the throne in the heart there is no room for Christ in us, "the hope of glory."

As is well known, the Chinese get along with many relatives under the same roof. Both from custom and economic pressure, the married children continue to live with their parents, and it is no unusual thing to have several generations in one household. In addition, they may have with them relatives who are poor or crippled. One might think that with such an army of people in a home, there would be many family quarrels. We are assured these are rare, and that on the whole the domestic life of the Chinese is remarkably happy.

The secret of it all is *Courtesy*. The Chinese are taught from early childhood to respect their elders, and this has much to do with their living together in harmony. This is also true of the young bride that enters the home of her husband. She devotes herself to all her new relatives and looks upon her mother-in-law as the head of the home.

Great changes are taking place in the social and civil relations in China. There was a time when parents made the choice for their children as to whom they should marry. It is interesting to see how the new China has been gradually granting Chinese women the legal rights they want

and to be on an equal basis. Whatever changes may develop in China, one thing is sure that the family is still the primal consideration. So long as this is kept

before the Chinese, "the life of China will go on intact" and in this respect America may take counsel of their neighbors across the Pacific Ocean.

Iraq is Now a Free Nation

IT is quite a distinction for Iraq to be the first Arab nation to enter the League of Nations. This news was sent from Geneva. As a member of the League, the little Asiatic country ceases to be subject to Great Britain which held a mandate over it since the World War. As the first Arab state to receive recognition, it is an important precedent for Syria, Egypt and other communities. Iraq has been the cause of fierce rivalry on the part of the powerful petroleum interests of the world. It holds vast fields. Kirkuk, where Missionary Rev. J. C. Glessner resides, is the center of the oil region.

Premier Noury Pasha el Said and Finance Minister Ruatam Bey Haidar took their seats in the League Assembly as the first representatives of the new state. Sir John Simon, Foreign Secretary of Great Britain, Iraq's foster parent, made a speech in which he welcomed the newcomer and recalled its traditions and its long history.

Iraq incloses within its boundaries the place that was the Garden of Eden and

the area that was afflicted by the flood. It can show today records of Father Abraham of Ur of the Chaldees, of Nebuchadnezzar and Babylon, of Nineveh and Sennacherib. Responding to Sir John's speech, the Premier of Iraq spoke perfect English. The proceedings were broadcast to Baghdad.

Iraq was formed after the World War out of the former Turkish provinces of Mosul, Baghdad and Basra. Its area is more than 175,000 square miles and its population, by the census of 1920 was 2,849,282. The Government is a limited monarchy, the King being the Emir Faisal. Great developments are being projected in this young nation. Education has a wide field, and the American School for Boys at Baghdad occupies a most strategic position of influence. All that is wanting is a sufficient financial support, and it will not be many years before it will be a worthy rival of our North Japan College with a unique cosmopolitan constituency. Now is the time to stand by the institution.

Be Zealous

LACK of zeal is a common weakness in the Church, and is a most serious problem to deal with. And yet zeal is so very important in the progress of the Kingdom of God, that without it, the work lags. In order to be of benefit, zeal must be according to knowledge.

What is the use of energy and intensity if it is used only to put one

further in the wrong direction? The man who was advised to "put his money in a going concern" wisely remarked "In which direction is the concern going?" That is eminently true of zeal in religion. It is wise to test our zeal by love and knowledge, and to make sure in being zealous, that it is Godward in its essence and spirit, and manward in its quality of human blessing.

"The magazine is very interesting and I feel I cannot do without it."

Mrs. R. E. DICKEY, Berlin, Pa.

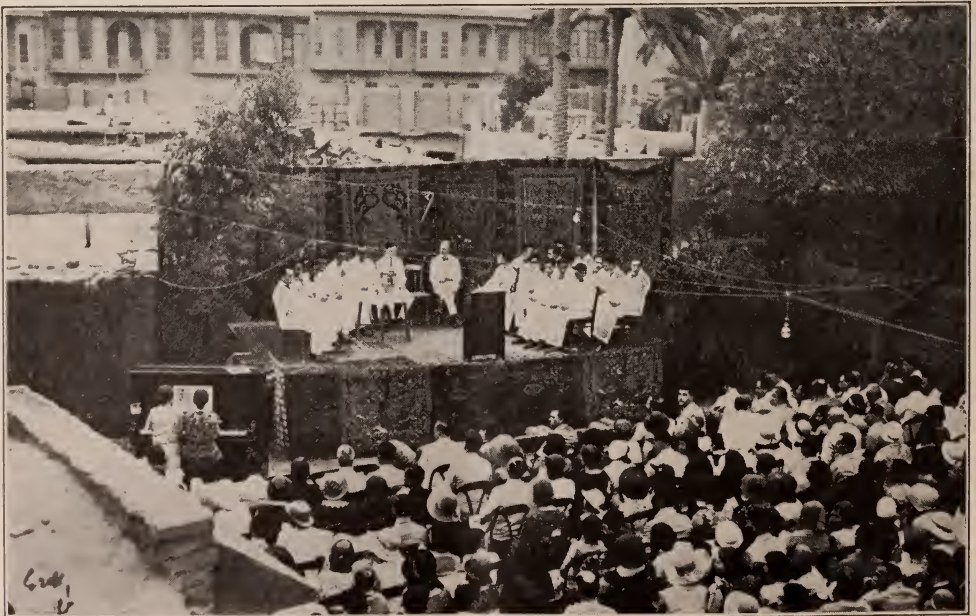
A Sincere Appreciation by a Jewish Boy Graduate

ONE always likes to feel that the recipient of his favors and interest is at least mildly grateful. It is when kindnesses are received indifferently and with no appreciation of the sacrifice involved that the spirit of charity often sours. Sometimes we wonder if the community of Baghdad—even the school boys themselves—can possibly have any conception of the motives in America which make the American School for Boys possible. How heartening then were the words of Shalom Birshan, a Jewish boy in our graduating class of this year, as he spoke them at a commencement reception honoring the parents of the class and friends of the school. I pass them on to you, believing that you, too, will feel there is a great deal worth-while in all you have done and are planning to do in the future—not the least of which is the promise of the Warner Lentz Memorial Building. The words of this boy, though a bit flowery, nevertheless express a sincere appreciation which I believe each one of the graduates felt—and they were Moslem, Jew and Christian.

"LADIES AND GENTLEMEN:

"I consider it a great privilege to have the honor of standing here before you in order to address you on behalf of my classmates. We have lived so happy a life, so rich a life, and so busy a life in this institution that now as we review the work of the past years there seems to be nothing so beautiful in our lives so far as the joyous moments we have spent together under the guidance of our beloved school.

"This school, rising from the very sincerest and purest motives that man can ever possess, standing for the most worthy and loftiest principles that ever were born in the heart of an individual, aiming at the sound development of character, working for the establishment of peace and human brotherhood, strives to serve both God and man through the diffusion of science, art, industry, morality, humanity and faith. Yes, this school, some of whose fundamental doctrine I have tried to enumerate, has in the course of time introduced, and will further introduce, a new life in our midst. We who



COMMENCEMENT DAY AT THE AMERICAN SCHOOL FOR BOYS, BAGHDAD

The graduates sit to the right of Vice-Principal Baker, who presided; Mr. Schlegel and the High School teachers sit to the left, while the vacant chair is for the Mayor of Baghdad, who was the principal speaker. Mrs. Baker and Mrs. Schlegel are at the piano.

have studied here feel that our many-sided life has been ennobled and blessed. Our very attitude towards each other, towards the different communities here represented, towards the world, nay, the universe at large, has been changed.

"The growth of this institution is a proof that the appeal it is making is meeting the approval of the nation. The support that Iraqis have enlisted on the side of the school goes far to show that they are realizing its value.

"... Before closing, I wish to express once more the sweet impression that remains with us all of this abundantly blessed environment. This is a splendid community. The class rooms, athletic fields, theatricals, books, recreational and academic activities of this school have left an everlasting impression on us all. We are glad and proud to be sons of The American School for Boys."

HELEN BAKER.

Baghdad, Iraq.

(Continued from Page 400)

and manager. The organization has passed through various experiences, but the very nature of its mission and the results realized seem to carry it through these trials.

In reading the letter one observes especially the following points:

1. The challenge of these peasant people in Japan—the challenge to extend our work until the millions in the untouched areas are reached—a challenge that simply will not let some of us rest content with the labors and efforts of the past.

2. The fact that such an organization

as the "Shinseikai," operating on a very small budget, is the most effective tool yet unearthed to reach these vast fringes of untouched territory.

3. The extent and influence of such an organization in so brief a span of time.

4. The wisdom of projecting our work through consecrated personalities with a minimum of organization and overhead expense.

5. The consecration of our workers in Japan and their determination to bear the cross despite insurmountable difficulties and trying problems.

I. GEORGE NACE.

Board of Foreign Missions

Comparative Statement for the Month of August

	1931			1932			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Synods								
Eastern	\$3,519.86	\$2,439.23	\$5,959.09	\$3,651.35	\$434.01	\$4,085.36	.....	\$1,873.73
Ohio	2,290.19	953.72	3,243.91	2,056.99	605.47	2,662.46	.....	581.45
Northwest	128.08	.....	128.08	201.00	55.93	256.93	\$128.85	.....
Pittsburgh	739.97	210.00	949.97	427.82	42.90	470.72	.....	479.25
Potomac	1,522.05	161.25	1,683.30	1,890.45	134.30	2,024.75	341.45	.....
German of East..	167.50	26.00	193.50	342.00	27.50	369.50	176.00	.....
Mid-West	567.73	10.00	577.73	824.68	117.13	941.81	364.08	.....
W. M. S. G. S....	.....	1,633.62	1,633.62	.....	2,897.32	2,897.32	1,263.70	.....
Miscellaneous ..	.....	.....	.....	.....	1,160.00	1,160.00	.....	.....
Annuity Bonds ..	.....	240.00	240.00	.....	1,700.00	1,700.00	1,460.00	.....
Bequests .....	.....	13,500.00	13,500.00	.....	1,030.00	1,030.00	.....	12,470.00
Totals	\$8,935.38	\$19,173.82	\$28,109.20	\$9,394.29	\$8,204.56	\$17,598.85	\$4,894.08	\$15,404.43
						Net Decrease.....		\$10,510.35

"I do so enjoy THE OUTLOOK OF MISSIONS."

MISS LYDIA FLUHART, Dayton, O.

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

A Message of Peace

NO word coined by the mind of man is more pregnant with meaning than that short word PEACE, since in the scope of those five letters is embraced, "Whatsoever things are honest, true, lovely and of good repute!" Long ago Paul told his listeners to think on these things and the God of peace should be with them.

Almost thirty centuries ago a Jewish prophet voiced the longings of his people, as he sang of a Prince of Peace of whose government and peace there should be no end, for swords should be beat into plowshares and spears into pruning hooks, nation should not turn against nation, nor should they learn war any more.

Every nation and age produced idealists, pleading and striving to make men see the sanity of living in accord with one another. Then came the supreme, the universal idealist, the long-heralded Prince of Peace. He was the incarnation of ideals, for ideals are of God Himself, and He died on a shameful cross that men might have life and have it more abundantly. The culmination of all His teaching was to the end that man should love his neighbor as himself and this gospel was to be preached in Jerusalem, Judea, Samaria, the uttermost parts of the earth. Lyman Abbott says, "There are two articles of the Christian creed which have never been formulated by any ecumenical council, but in which all churches, Protestant or Catholic, orthodox or liberal, agree. Those two articles are the fatherhood of God and the brotherhood of man."

In spite of Christ's command "To follow after peace with all men," it is to their everlasting shame that the nations calling themselves Christian have ever been leaders and innovators in every phase

of this hideous business of war. It was Christian nations who started the awful conflagration known as the World War and are responsible for its appalling consequences. It was those same nations that last year spent \$5,000,000,000 for armaments. (The amount is in numerals in the hope that those who read this may stop to consider the enormity of this sum.) It was our own so-called Christian nation that last year spent 80% (government figures) of all federal taxes, your and my money, for past wars and in preparation for wars that may come. Our nation last year spent \$345,000,000 for the support of our standing army, a million less than France spent, though we say we have no interest in land armaments, as we have demobilized our standing army. It is the congress of our nation that has appropriated between one and two billions of dollars for the building of battle-ships. Our nation that has forced Citizens' Military Training Corps in our schools and colleges. All this is but a small part of what we, a so-called Christian nation, have to our credit in the work of instilling fear in the hearts of our people and in creating a war-like spirit in the youth of the land, despite the fact that America has never waged a defensive war and that in more than one instance her part as aggressor has not been a thing to boast about.

America, with all the other so-called Christian nations, with the knowledge and experience resulting from fifty thousand years of war behind them, are today building, preparing and creating such vicious, horrible, torturous machinery for killing as seems impossible to emanate from beings most of whom believe they come from the hand of God and are created in His likeness. These Christian

nations today hold at their command such deadly weapons of war as shall make those of the past look like a child's toy gun. Gases, which shall put whole cities to sleep forever and shall literally burn to a crisp the heart and lungs of those who breathe them. Bacteria, which shall pollute waters, so that great masses of humanity shall be stricken with loathsome diseases as they drink. Guns with ranges seemingly incredible. Lethal weapons, deadly, terrible. War waged by these Christian nations in the future will make the "War of Worlds," as pictured in Wells' novel, tame as the adventures of Robinson Crusoe in comparison.

We are members of one of these Christian nations and are enrolled under the banner of the Prince of Peace. We are citizens of the land from whose loins come such men and women as Washington, Lincoln, Whittier, Garrison, Phillips, Harriet Beecher Stowe, Henry Clay, Susan B. Anthony, Wilson, and a thousand others whose lives were illuminated with star fire. Great souls, unafraid, unflinching, though they were subjected to every form of slander and calumny, though they were besmirched and persecuted. What do we do to offset the evils of war propaganda, the activities of war colleges, and greedy industries that thrive and grow fat on the people's money spent in the manufacture of appurtenances of war? How much do we bestir ourselves to protest when General MacArthur, the principal commencement day speaker at a great university, advises impressionable youth "that the greatest human attribute is a war-like spirit, for such alone can create and civilize a state," and further, that "every male brought into existence should be taught from infancy that the military service of the republic carries with it honor and distinction, and his very life should be permeated with the ideal that death itself may become a boon, when a man dies that a nation may live and fulfill its destiny."

Indifference, than which there is no greater sin, besets America, and so we are not appalled when we realize that thirty million men are under arms today, ten million more than before the World War, and that six million are actively under

arms. We seem to see nothing sinister in the fact that compulsory or elective military training is a part of the curriculum of 318 of our educational institutions with 145,902 students having instilled within them a war psychosis, nor in the effect on thousands of boys, some as young as fourteen years of age, who attend the citizens' training camps financed by the government from taxes imposed upon the citizenry of our land. Few indeed are the voices lifted in protest at the inconsistency of calling Disarmament Conferences with one breath and approving great naval appropriations with the next. We laughingly excuse the madness of the preparedness propaganda nor seem to recognize the enormous folly and its resultant danger of instilling fear when there is naught to fear and none to injure save as we injure ourselves by tariff walls, lack of a conciliatory spirit, and a fostering of abnormal nationalism.

In the face of all this discouragement, have we advanced any in the way of peace? We have come a long way, considering that the progress of the race is painfully slow. It is only in centuries that a cataclysm occurs to wipe out worn-out ideas and obliterate obstructing institutions, generally mankind divests himself of his superstitions and all that hampers his progress reluctantly.

Over how many thousands of years slavery existed we know not, but not until the present era did men fully realize the inhumanity of this institution and see in its eradication another step in the establishment of universal accord. This article does not permit of reviewing history to show just how far we have come in the way of peace; to what degree Magna Charta, the triumph in overthrowing the doctrine of the divine right of kings, the French Revolution helped; what a mighty step was taken when our forefathers, in the Constitution, made war the people's business and forever took away the power to make war from the executive department of our government. Hitherto, war had been the game of kings and it was played with a mighty gusto, for with the king's subjects as helpless pawns there were great winnings to be made, winnings that made possible

the gross sensualities, the debauching luxuries, the Gargantuan excesses of vicious kings and their evil sycophants.

Further important steps in the promotion of peace have been in the use of arbitration, the Hague tribunals, the League of Nations, the World Court, all the disarmament conferences, with their resultant pacts and agreements, powerful weapons in making the nations maintain peace. The processes of civilization are slow, as are the processes of creation, but the peace movement is slowly gaining momentum and growing into an irresistible force that glacier-like shall crush and destroy the paraphernalia of war so that it shall vanish from the face of the earth as have human blood sacrifice, the tortures of an inquisition, slavery.

Sitting complacently waiting never rid the earth of any scourge; and since woman suffers, indirectly, to the greatest degree from the devastating horrors of war, it behooves her to gird herself for the battle that shall hasten the day when war shall be no more. Womankind has come to that place in her development when she will no longer blindly see her sons sacrificed to satisfy the greed and ambitions of militarists, financiers and rulers, knowing full well that there is no problem between nations that is impossible of amicable settlement. But this mere knowledge alone will not prevent wars.

It is indeed a God-given privilege that to woman belongs the education of the very young, and it is there that the most valuable contribution can be made to the peace movement. Christian mothers, fill

yourselves to overflowing with peace propaganda and pass it on to your children; work to establish the disseminating of information pertaining to peace in the public schools; arm yourselves with a wide and liberal knowledge of what is being done to promote the concord of nations; contribute to the point of sacrifice to at least one of the peace organizations; combat the dangerous propaganda of so-called patriotic societies; inquire into the source and the amount of moneys being spent by these societies; acquaint yourselves with the position taken by your Congressmen on all bills in Congress that have to do with achieving international harmony and do not let these gentlemen forget that you are a very alive part of their constituency.

Christian American mothers, you would gladly lay down your lives for your sons, but oftentimes you are too preoccupied with trivialities to take time to write to your Senators on the matter, for example, of our nation's entrance into the World Court. Sit not idly by, then, until war is imminent or upon us, and then weep over your futility. Work while it is yet day, let your light shine, do your part, and while peace may not come in your day, your children's children shall bask in its glorious light. Struggling for what you know God meant mankind to enjoy, you can go blithely on your way, though

"Others may sing the song,
Others may right the wrong,
Finish what we begin,
And all we fail of, win."

MRS. JOSEPH LEVY.

"It isn't the number of qualified voters, but the number of qualified voters WHO VOTE that constitute the strength of a nation."

—ABRAHAM LINCOLN.

I t is a citizen's duty to vote.
gnoring a duty does not remove it.
ndifference to duty does not diminish responsibility.
n interest your friends and neighbors in voting.
nvest your vote in worthy candidates.

"Blessed is the nation whose God is the Lord."

Generalities

Notes for Various Departmental Secretaries

SPEAKING about the playlet, "Kindles-a-Fire, a Winnebago Girl," Mr. Stucki said, "So far as I now remember, every incident of any importance is entirely based upon actual experience and fact. The words are mine, but the spirit is that of those who appear in the play under fictitious names. I am sure the dramatization will be interesting to our people merely for that fact alone. It is born out of real life and portrays real people. I might add that Mrs. Yellow Thunder, which wasn't her name at all, died just two weeks before the date set for her baptism. The months and years given at the beginning of the acts and scenes are, of course, not the real dates of these happenings, and given only to indicate the sequence of the play."

* * *

At the Thank Offering Service held by the Woman's Missionary Society and Girls' Missionary Guild in Egg Harbor City, N. J., several years ago, an original pageant, "The Meaning of Thanksgiving," was presented. Through the kindness of the author and with adaptations made by the Educational Commission, it has been possible to print that playlet so that it may be available for other groups. Six Guild girls, representing the Near East, China, Japan, American Indian, the alien and the underprivileged child in America, according to the characters in the dramatization, gathered the Thank Offering; Love, Prayer and Gratitude, other characters in the play, accepted the baskets containing the offering, and The Spirit of Missions offered the prayer of dedication.

* * *

The following certificates of membership were granted by the General Secretary of Life Members and Members in Memoriam during August:

Life Members

German Synod of the East—

German Philadelphia Classis — Mrs. Mary Kinzinger May, 148 Philadelphia Avenue, Egg Harbor, N. J.

Ohio Synod—

West Ohio Classis—Mrs. Emma Rhoda, 747 Brice Avenue, Lima, Ohio.

Potomac Synod—

Maryland Classis—Mrs. Lydia E. Kreps, Clear Spring, Maryland.

Member in Memoriam

Midwest Synod—

Fort Wayne Classis—Rev. A. R. Flederjohann, 313 West Jackson Street, Decatur, Ind.

* * *

Have you seen PROHIBITION FACTS, questions and answers compiled for The Allied Forces for Prohibition? No doubt when Dr. Poling and his squadron of speakers was in your town you heard about it and purchased one. What a fine little handbook of facts it is! And entirely up to date, too! An index and a key to all references add greatly to its value for ready use. If you should wish extra copies, your Literature Depository has them on hand. Price 10c.

* * *

Another timely volume is that entitled "Why Are We Wet?" sub-divisions being: "*Who* are wet? *Where* are we wet? *And, how* wet are we?" by E. L. Eaton. It is direct, concise, down-to-date, and interesting. "An intelligent survey of the present prohibition status can be secured in a single reading. Every principal question relating to prohibition is intelligently handled." During the present highly intensive drive of the wets to capture the country, we must be well informed and quick with facts to contradict the flood of false and misleading propaganda. Price 50c.

* * *

The November issue of THE OUTLOOK OF MISSIONS will contain a Christmas dialogue written by Margarete Strack Fischer, entitled "Christmas Light." In this simple yet effective little play Mrs. Fischer shows the joy which came to the hearts of those who visited the aged and lonely member on Christmas Eve and left behind them the light of their love.

Christian Co-operation

One of the items in the Woman's Missionary Society Thank Offering Budget for Home Missions is "16 Church Building Funds of \$500 each, two to be given to the Department of the Northwest." In the following dialogue the women speak of having contributed for years to this project without realizing how much good it does. In order that this may not be merely an item on the Budget to us, we suggest that the dialogue be presented. Since Church Building Funds are a part of the Home Mission program in general, this would be suitable for presentation in church school or other organization where the benevolent objects of our denomination should be known.

No doubt you can find an old organ somewhere about your church. Some old pews may be available also for making the scene more realistic.

Characters

Miss Wilson—Organist.

Mrs. Anna Schmidt

Mrs. Mary Frei Women of the congregation who have come to clean

Mrs. Margaret Lang the church before the confirmation services held

Mrs. Paula Glen on Pentecost Sunday.

Mrs. Martha Noll

Mrs. George Zinn—Pastor's wife.

Time—The week before Pentecost.

Place—Second Reformed Church, Portland, Oregon.

Miss Wilson (entering with music in her arm, takes off hat and coat and goes to a little reed organ)—I do hope that organ is not going to cause trouble this morning when I have so little time to practice. At best it is just a wheezy old thing and never sounds the way it should, even though I try my best and practice faithfully. Sometimes I think that my practicing is useless, but I do so want the music to be devotional for the confirmation service next Sunday. I am afraid that Haendel's Largo will not do, for the sustained tones sound as wobbly as if they had palsy. Do organs get palsy, I wonder? (*Lifts lid and looks in.*) This one is surely old enough to have it if they do, but I might as well stop lamenting, for it is the only organ we have, and the only one which we can ever hope to have.

Enter Mrs. Schmidt, Mrs. Frei and Mrs. Lang, carrying brooms, dustmop and pail.

Anna—Why, good-morning, Miss Wilson. Are you practicing so early?

Miss Wilson—Yes, indeed. I must teach later in the day, and so I thought that I would get here early to prepare some special music for Sunday, but the organ does not seem to co-operate at all. Are you cleaning here today?

Mary—Yes, but we will not disturb you. We just want things a bit special, too, for Sunday, and if you will practice something nice and lively we will keep time with our scrubbing brushes and then we will be through with our task before we know it.

Margaret—Why, Mary, a tune to set your heart right for praying is what Miss Wilson will want to practice. Your request for one to scrub by is certainly not in keeping with a church organ. You will have to whistle that under your breath. Is the water set up and hot, ready for us to begin?

Anna—The minister's wife promised me faithfully that she would get over early and set it up so that it would be ready when we got here. I wonder whether she forgot about it.

Mary—Well, it would be no wonder if she did, for she has more work on her hands now than she should have and lots more to think about. How did you have the nerve to ask her for another thing?

Margaret (*opening door and looking into adjoining room*)—It smells kind of steamy out here. Why, yes, she has it all ready for us, and here come Paula and Martha, too, so we can get at cleaning

right away with a will. Paula is such an elegant scrubber.

Paula and Martha enter.

Paula—Well, you did get ahead of me this morning, didn't you? I had to be up all night with Johnny. He had the croup again, and was awake most of the night. He is sleeping now and Grandma Glen promised to take care of him for me. I had to wait until she came. Have you divided the work already, Mary?

Martha—I want to get right at the pulpit, Mary. Those fingermarks on the side here have bothered me for weeks, so I brought along some soft cloths and a bottle of polish to get them off.

Mary—Isn't that just like Martha, girls, to begin at the wrong end? Now you just let that pulpit be until we have all the walls brushed down and the carpet swept on the pulpit platform.

Margaret—That's right, Mary; you inaugurate the system and we will carry it through.

Miss Wilson—Well, if you go at this job in such a thorough way I had better leave and come back to practice tonight.

Anna—It is too bad to interrupt you, but I would get out of here, too, if I were you, Miss Wilson.

Miss Wilson—Good-bye, all, and good luck to your cleaning social.

Women—Good-bye.

Anna—I do hope the organ will work on Sunday for her sake. She is so conscientious and practices so faithfully. I wish she could have a better organ.

Paula—When I look at this cracked ceiling and that slivery floor, I wish that we could have a whole new church soon.

Martha—And the Sunday-school is so crowded here in church that we must sit close together. Why, I can hear every word that Mr. Werner says on one side of me and Mollie Fick on the other. We surely need a new church if the children are to be taught right.

Mary—You need not worry about the Sunday-school growing. Since those children were hit by that car on the highway, who will let them come here to Sunday-school?

Margaret—You mothers think only of the Sunday-school part of the church. Do you think for a minute that I want to live

and die always going to a church that is sort of run down at the heels? If we had a nice new church we would feel more like coming here every Sunday, but—

Martha—Now, Margaret, tell me this. Do you come to church to be in a beautiful place or do you come to church to worship God? Don't we always have good sermons, and don't we always have an anthem by the choir, and don't we always have a good attendance every single Sunday? Why didn't you stay in Switzerland, then, where you could sit in dim cathedrals with cold stone floors and stiff, uncomfortable seats?

Anna—Martha, don't be so sharp. Of course, the preaching is the most important part of the service, we all know that, but it surely is nice to have a fine church with carpet all over the floor, and a nice pipe organ and a ladies' parlor and Sunday school rooms, like they have at Grace Church, in Milwaukee. When we came through Milwaukee last summer we went to church there, and if we ever get only half as much as they have we will think ourselves mighty swell.

Paula—Well, we can't, so stop your talking and go to cleaning. It will get you farther in the end. Last month, at the consistory meeting, John said they talked of a new building, and all were unanimous that we needed it if we want to do the work of the Kingdom out here on the Pacific Coast. They all felt that we should build, not here on the highway, but across the railroad tracks, where people can get to church without being in danger of losing their lives. When they considered the financial end of it, they were again unanimous that at this time—

Martha—Yes, "at this time of the depression." I've heard that so much that I just know what is coming.

Mary—Paul told me that they had not given up all hope. You see, our Building Fund has grown every year, and since prices are down this is just the time to build. I don't see, though, how it can be done with milk and cheese bringing hardly anything.

Margaret—Carl said that Rev. Zinn is going to write to Dr. Bolliger and ask him whether the Church Erection Board could help us.

Anna—Well, what is that, and how can it help us?

Paula—Do you mean to tell me that you have been coming to church here year after year and don't know what that is? Why, every year we take a special offering for that; it is in our Benevolence Budget.

Anna—Oh, yes, I have heard the name often enough, but what does it do?

Paula—Why, erect churches, of course. They help congregations to build them when they can't finance it themselves.

Martha—Is it a sort of Building and Loan Association?

Paula—Yes, something like that. One of the differences, though, is that congregations have given their money to this fund outright and don't expect interest on it. Some of the building funds have been given as memorials by people who would rather have their money do some good, instead of putting up a fancy tombstone on the grave of their loved ones.

Mary—That is nice. I believe I would rather have a "Mary Frei Church Building Fund" as a memorial than a stone with "At Rest" carved on it, standing up there on our cemetery.

Anna—Oh, would you? But a nice stone looks so genteel and permanent.

Mary—Well, just the fact that this money is loaned first to one congregation and then paid back and set to work for another congregation is what appeals to me. It can do good in many places.

Martha—Say, if you girls can't listen and scrub at the same time we must stop talking or we will be here cleaning until tomorrow morning.

Mrs. Zinn, the pastor's wife, enters, carrying a basket of lunch and a coffee pot.

Mary—Good-morning, Mrs. Zinn. Is it lunch time already?

Mrs. Zinn—Yes, I am even a bit late with the coffee, for the mailcarrier brought the most exciting letter we have had for years. Dr. Bolliger wrote to my husband that at the last meeting of the Committee of the Northwest it was voted to approve the relocation project of our church here, and to ask the consistory to make plans and to submit the approxi-

mate cost of relocating to the other side of the tracks. There will be funds available in a few months for several churches who have had building funds from the board are returning the loans now. The Woman's Missionary Society also has promised to raise two funds which will amount to \$1,000.00 for our work here. It is the best news that we have had for years.

Margaret—Girls, stop scrubbing; we won't have to clean any more.

Anna—Why, Margaret, we won't build tomorrow.

Paula—We must have our old church just as nice as it can possibly be for next Sunday; it may be the last Confirmation Service in it. How soon could we think of having a new church, Mrs. Zinn?

Mrs. Zinn—That is hard to say, but at least we are seeing possibilities and can look forward to greater fields of usefulness.

Mary—I can hardly imagine ourselves in a new church. It seems too good to be true.

Anna—We could not do it by ourselves. Only because hundreds of members of Reformed Churches all over the United States work together can we undertake to build a new church.

Martha—We have contributed for years to the Church Erection Board without knowing how much good it does. Now, when we need help, we can get the benefit of this fund.

Paula—Yes, and in the future we in turn can help others. It is a system of real Christian Co-operation.

HELEN NOTT.

Quiz

1. Where have two Missionary Societies been organized recently? two Guilds? a Mission Band?
2. What conditions make it necessary for the Portland, Oregon, congregation to have a new church?
3. Why does the reviewer feel that "These Agitators and Their Ideas" should appeal particularly to young people?
4. Who constitutes the strength of a nation, according to Lincoln?
5. What percent of all federal taxes is spent on war—past and future?

Literature Chat

CARRIE M. KERSCHNER

THE glass is smoked and ready to be used. You have guessed it! It is the day of the long-expected solar eclipse, and a host of persons will be using dark glasses. All of which reminds me of the multitude that appear to be continually looking through dark glasses. Such times as these (for they are better now than a year ago) demand that we cast aside the smoked glasses through which, perhaps, we have been, consciously or unconsciously, looking for some time.

Women! Girls! The array of books, helps and other material is as dazzling as the sun, and the use of them will lengthen the line of vision and strengthen the influence of each and everyone in "Jerusalem, Judea, Samaria and even unto the uttermost parts of the earth."

One item we all want to remember to use again. That is the Forget-me-not or Heart-Sister plan. Has it been begun? Forget-me-not seals are priced at 10c a folder.

On this warm August day we are cheered by the thought of Thanksgiving, and naturally think of the Thank Offering Packet and its contents. First, we see the new Service, shorter than in former years and smaller in size, too, but as beautiful in content as its name would indicate—"With Thankful Hearts," 5c each, 25c per dozen, \$1.00 per 100 (note the reduced price); the Invitations with the attractive tri-color shield of the Woman's Missionary Society in one corner, sell for 40c per 100, with envelopes 70c per 100; small coin envelopes to enclose with the invitation or to place in the church pews, are priced at 30c per 100; a newly arranged Government Post Card Reminder for the Woman's Societies and quite new ones for use of Guild Girls are 2c each, 20c per dozen (be sure to designate whether for Guild or Society's use); a card, prepared to be given with Guild Thank Offering boxes (free); Speaking Points on the Thank Offering; two dramatizations: "Meaning of Thanksgiving,"

14 characters, 8c each, four for 25c, and "Upon Thine Altar," 9 characters, 5c each, 6 for 25c; dramatization for children's groups entitled "Coins in Action," 9 characters, 3c each; a Poem and Suggested Verses to be read as the Thank Offering is being presented. Who will say they cannot see 30c as the price for all this material?

For the October program, if you have not yet held your meeting, you will want to use the four-act playlet, "Kindles-a-Fire, A Winnebago Girl," by Benjamin Stucki. It will require from thirteen to fifteen characters, a Quartet or Chorus and Reader off stage. This will be quite suitable for presentation in church and is priced at 10c, 3 for 25c. It will make an admirable program with which to close the study of the book, "The Winnebago Finds a Friend," 50c paper, 75c board. This book will be used in a denomination-wide study during November. For advanced study groups and for general Indian background material we recommend "Facing the Future in Indian Missions." Paper 60c, cloth \$1.00. We repeat this part of the "Chat" because some groups still seem to be in doubt in regard to which book is to be used. Out of loyalty to a denomination-wide plan and because we want to know in a more intimate way the Winnebago among whom we "carry on," we will *all* use "The Winnebago Finds a Friend." The September "Chat" named the books for every age group.

Another thing we shall be doing in November! We shall have an opportunity of knowing the Boards of our Church better than before. Make the items in the leaflet "Our Church Boards" live by *telling*, rather than *reading* word for word.

Perhaps you will see the November "Chat" too late to learn that Woman's Societies and Guilds should order as many copies as needed of "The Five Pointed Star of Christmas." The pamphlet is priced at 4c and four or five copies will be sufficient. Parts are short and may be copied. The organist and reader should surely have a copy intact. Order your supply early. Perhaps all the Missionary groups can unite in an open "Peace

Fellowship" meeting. "Hearts," "Homes," "Hopes," "Prayers" and "Needs" must be considered if we are to have a World Fellowship of Peace.

Christian Citizenship Packets 15c each and Stewardship Packets 15c each are ready. The leaflets are all most challenging. We look for an increased use of these Packets this year.

Welcome, Thrice Welcome to These Far-Away Societies!

NORTHWEST Synod has the honor of reporting two new societies. Klemme, Iowa, was organized with 10 members on April 1, 1932, through the instrumentality of the Misses Ruth and Helen Nott. Mrs. Lena Schroeder, Klemme, Iowa, is the leader of the women who have banded themselves together in this Society.

About two years ago the General Synodical Secretary of Organization and Membership received a letter of inquiry about missionary societies from the Rev. Mr. A. Steinecker, pastor of St. John's

Those residing in the area of the Eastern Depository order from Woman's Missionary Society, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa. Those residing in the area of the Western Depository order from Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

Church, Tillamook, Oregon. Promotional and program material were sent. With this he began a series of educational programs with the result that in May, 1931, Mr. Steinecker organized a Woman's Missionary Society with 22 charter members. Recently they asked to affiliate with Northwest Synod. This is the first society in the Portland-Oregon Classis. The Misses Nott visited this group during August. Mrs. J. Zunstein, Tillamook, Oregon, is the president. We greet these Societies and pray that synodical officers will nurture the far-away organizations carefully and well.

These Agitators and Their Idea

By HARRY N. CHALFANT

HERE is a book of unusual interest and worth. It is a series of brief biographical sketches of great leaders in the temperance cause from its beginning to the present time. It presents a most interesting history of the prohibition movement. Dr. Chalfant is an able writer. He either met or made an intimate historical study of the characters whom he depicts in this volume. He causes these heroes of faith and righteousness to move again across the stage of action and proclaim their message of truth. It is a most interesting, thought-provoking and chal-

lenging book. It deserves a wide reading by old and young alike. However, young people especially, who are not acquainted with the evils of a licensed liquor traffic, will find it stimulating and thrillingly interesting. It will help them to know why we have the 18th Amendment, and the importance of keeping it. This is the most interesting book I have read in a long time.

GRACE M. LEIPHART,

President, Philadelphia Classical

Woman's Missionary Society.

Girls' Missionary Guild

RUTH HEINMILLER, SECRETARY

ONE of the purposes of the Girls' Missionary Guild is to be united in service for Christ. What is your Guild doing to fulfil this purpose? Perhaps you would like to have some suggestions.

Before Mrs. Calvin K. Staudt, whom many Guild girls learned to know in the last two years, left for Baghdad, Iraq, she wrote that there were many things the Guild girls could do for her work.

"These are some of the things:

"1. Many of our children are amply able to purchase their own books as well as pay their tuition, but we have others who with difficulty pay their tuition and with greater difficulty their books. If Guilds would like to take a boy to pay for his books it would help greatly. Sums from \$3.00 to \$8.00 are required. Books for the primary grade, the lowest, are \$3.00; those for high school are \$8.00.

"2. Our library needs constant additions of certain kinds of books. Send us good juvenile books and books of good stories, no present-day fiction. Books on science, history, biography and poems are most acceptable." (The new rate of postage for all printed matter, including books, to foreign countries, is 1½ cents for each two ounces. The package of books must not weigh more than 4 pounds 6 ounces.) "Please do not send worn-out books.

"3. Games.

"4. Microscopic slides for biology.

"5. Money for athletics: for balls, suits, banners, etc.

"6. Costumes for plays, American clothes for boys and girls.

"7. Flower seeds—we shall try anything you send us. Please mark what you are sending.

"8. Good pictures.

"9. Money for dishes and kitchen utensils.

"Now would it not be wonderful if every wish were granted?"

Send all gifts to Mrs. Calvin K. Staudt, American School for Boys, Baghdad, Iraq.

* * *

Miss B. Catherine Pifer, of Japan, upon request, also submitted for Guild girls suggestions as to how they can help

the kindergarten in Tokyo. She wrote: "There is nothing you can do which would please me more than to help supply the children with what will keep them well and happy. We very much need two iron chair swings for the yard. There are many children and we would have use for a dozen or more of these, but two are quite necessary for the small children who cannot use the rope swings.

"We need crayons of all colors; children's songs with music (second-hand books will be gratefully received); Bible pictures, such as primary Sunday-school leaflets (only the unused left-overs are desired); any kindergarten music. For teachers we shall be glad to receive second-hand materials, but for the children it is necessary to have new. My adult Bible class could make use of second-hand hymnals.

"Any article that can be used in the United States for Sunday-school work will be put to use in Japan." Address Miss Pifer at 207 Kita Arai, Nagasaki Machi, Tokyo Fu, Japan.

* * *

Then you know about the needs of the Indian School at Neillsville, Wisconsin, for there is a section in Dr. Casselman's book, "The Winnebago Finds a Friend," which gives them.

There are services which you can perform in your local church. Couldn't you offer your assistance to the pastor? He always wants good help. Have you ever thought of conducting a nursery during the church service? Aren't there some elderly or sick people to whom you could read? In your community you may assist with the social welfare or relief work.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

New Guilds

Eastern Synod—St. Luke's, Dublin, Pa., organized by Mrs. Lester Ulmer and Mrs. Wildasin, with 9 charter members. President, Miss Flora Umstead, Perkasio, Pa.

Ohio Synod—Findlay, Ohio, organized by Mrs. Wilson Lowe, with 8 charter members. President, Miss Mary Ludi, 206 West Lima Street, Findlay, Ohio.

Mission Band

This Thanksgiving program was used last year, at the close of the study of "Out in the Country," by the Mission Band of Salem Church, Fort Wayne, Indiana, of which Mrs. F. F. Gumper is Leader. The material was sent by Mrs. T. V. Scott, Secretary of Mission Bands of Mid-West Synodical Woman's Missionary Society, who suggests that a similar one might be worked out at the close of any other study. Particularly suited to such adaptation would be a study of the American Indian.

In preparation for this meeting there should be arranged on the table a bowl of wild flowers and one of cultivated flowers which have been brought by the children for the enjoyment of the group. Also baskets containing vegetables and fruit—filled by the children—may be arranged in one part of the room. These baskets are to be taken to needy families, after the meeting. The following pictures should be hung in the room: "The Gleaners," "The Horse Fair," "The Sower," "The Song of the Lark," etc. (any picture depicting life in the country). If there are not enough song books to supply each child with a copy, carbon copies of the songs should be prepared before the meeting so that everyone present may take part in the service.

Note that children take charge of the meeting wherever possible.

President—Today we are going to think about some of the good gifts that our Father has put in this world for His children to use and enjoy and to thank Him for them. Let us sing "We Thank Thee" (No. 19, "A First Book in Hymns and Worship"—sing stanza 1).

Leader—In the last line you sang, you thanked the Father for one gift which makes our room beautiful this morning. What is it? (*Flowers.*)

President—The secretary will call the roll, to which please respond with a sentence prayer giving thanks to God for one thing with which you have felt blessed.

Children—I thank Thee for my parents.

I thank Thee for my home.
I thank Thee for this beautiful day, etc.

President—Let us sing the second stanza of "We Thank Thee." It will tell us where we can find these beautiful wild flowers. (*All sing.*)

Leader—We are thankful today for all these lovely flowers. Can you suggest something we can do with them to show our thanks for having been given them? (*Children may be led to suggest that they be given to some elderly person or one who is ill.*)

President—The treasurer will take the offering, after which we will sing "Hymn of Praise" (No. 20, "A First Book in Hymns and Worship"—sing stanza 1. "Gifts of Love," No. 29 in the same book,

may be used instead.) We will now proceed with our business.

During business it is decided to whom the flowers and baskets shall be given and which of the children should deliver the gifts.

President—Dorothy and Jeanne will sing for us now.

Two children who have been selected previously sing "Thanksgiving Hymn" (No. 95, "A First Book in Hymns and Worship," all stanzas.)

President—"The Story of the First Thanksgiving" will be told by Margaret. (*Prepared before the meeting.*)

Leader—Let us now recall some of the stories in our book, "Out in the Country," that were examples of thanksgiving. (*Farm for sale, thankfulness of the wife, the runaway horse, also thankfulness for doctors, paved roads, medicine, etc.*)

How did the little lost lamb show its gratitude to the rancher?

President—Elizabeth will read a poem which tells us what beauty we can find in nature. (*Reads poem, page 63, "Out in the Country," "The Little Cares That Fretted Me," by Elizabeth Barrett Browning.*)

Leader—There are many evidences in the Gospels that Jesus enjoyed his country life and that He often left the town to seek rest and refreshment in the fields and woods and hills, and by the shore of

lake and stream. (*Calls on different children to read the following passages from the Bible: Matthew 6: 26; Matthew 6: 28, 29; Mark 1: 35, 36; Luke 6: 1; Matthew 5: 1, 2; Matthew 14: 13-15—passages had been assigned to children before the meeting opened.*)

President—Lois has a poem to read for us (*Reads poem, page 63, "Out in the Country," "Where the Patient Oxen Werc," by Margaret Widdemer.*)

Inasmuch as our Mission Band has members ranging from 2 to 14 years of age, we have divided it into groups. The youngest group has made puzzles from old numbers of Sunday-school lesson papers with colored picture covers. The covers were pasted on cardboard and when thoroughly dry, were cut in various shaped pieces. All pieces of one puzzle were put in an envelope on which the name of the picture and number of pieces were written. These are to be sent to a missionary friend in Japan.

The second group have been working on the Picture Map of the World, following the instructions which accompany the map.

The third and oldest group have made product maps of the world. Each girl has drawn a map on a large sized sheet of cardboard, marking the countries, bodies of water, etc. The various products raised in each particular place have been discussed. Small samples of each product have been brought to Mission Band. A bit of each one has been glued on the map at the place where it is produced. For example, cotton for the southern states where it is grown; corn, wheat and other grains on the part of the United States where they are produced; a small piece of linen showing where flax is grown in Ireland; small pieces of coal, iron, gold and silver (for the latter, aluminum and gilt paint may be used) glued to the mining sections of the map; coffee grains and tea leaves show their places of growth. These maps are very inter-

esting to the children. They enjoy making them and are able to learn and understand more easily modes of living, dress, educational progress, etc., of people the world over.

The first and youngest group have also been busy making scrap-books of pictures showing flowers, farm animals, children in the country—any pictures dealing with country life. These books will be given to the orphanage.

President—Now we will finish what we have been making. We would like to have all the puzzles, scrapbooks and spools (*which have been painted gay colors and then shellacked and strung together with shoe strings to be used as playthings for tiny children*) ready to be sent to the mission on Thanksgiving Day.

President—We will all stand and sing "God Hath Given Us Harvest." (*This is found in "The Children's Hymnal and Service Book"—any other similar song may be substituted.*)

Closing Prayer—*Prayer found on page 81, "Out in the Country."*

Good-bye Song—*Any good-bye song that the children know—we used the one in "The Children's Hymnal and Service Book."*

MRS. F. F. GUMPPER,
East Foster Parkway, Fort Wayne, Ind.

New Mission Band

New York Classis—Emmanuel Evangelical Church, Woodhaven, New York, organized by Miss Addie Brunnemer, with 8 charter members.

The Good Shepherd Receives One of His Little Lambs

NOW "once upon a time," but right now in a nearby city lives a happy Chinese family with two little boys. The parents are well educated and they have a very comfortable home.

A few months ago a Chinese evangelist spent a week in their home with the result that the parents became willing to give their children, themselves and their all to the Lord Jesus to use as He pleases for His glory.

The test came when soon afterward the baby boy was taken sick and died. Within a week later an eight-year-old son became very ill.

You see, there were four brothers a year ago.

The 8-year-old boy told his father that the Lord Jesus came to his bedside to see him. He came a second time. Then the

father asked his son to plead with Jesus not to take this son, but allow him to stay with his parents, since they wanted so much to keep him. Jesus came a third time. The boy began to count "one," "two," "three," "five," "eight." "Oh," he said, "there are so many with Jesus I cannot count them all." The father reached down to pick up his precious child, but the boy said, smilingly, "Tah bao" (He will carry me).

The parents are now so certain of the life to come and of the things that God has prepared for them that love Him that they say they can never doubt again. Their faith is shown by their works, through gifts of time, money and talents—all for others.

MINERVA S. WEIL,
Shenchow, Hunan, China.

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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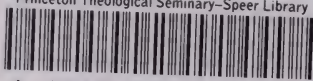
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